Jeremiah in *Baca*:

OR, A

Fast-day's Work

FOR THE

DEVOUT MEMBERS

OF THE

Church of England.

And the Land shall Mourn, every Family apart,——The Family of the House of Levi *apart, and their Wives apart.* Zechar. XII. 11, 12.

With Allowance.

LONDON,
Printed for *John Watson*,
MDCLXXXVIII.

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BRITISH MUSEUM

TO THE READER.

THE Author of this small Book has Concealed himself, not that he is Afraid to own any thing He has here Writ, but only because he has Observed few Names so happy, as not somewhere to beget Prejudices; from which, if possible, he

would have all, who Read this, Free.

Besides his Principal *Aim of* Devotion (*at present doubly or trebly Seasonable*) *he had an Eye at doing two Other Services to the Church: The One to* Reprove *and* Convince *some People of certain Public Sins, which they either overlook, or are unwilling should be thought so Heinous,*

Heinous, as to be like to Provoke God to so Heavy Judgments, as he seems to threaten. And this Part of his Design he desires may be Admitted, as a Plea for Certain Digressive or Explicatory Clauses here and there Interspers'd, which may not seem strictly Matter of Devotion, or Proper Address to God. (Such Passages are at least

meet for Tacit Reprehension; and it may be, some Sorts would not take well a Plainer and Directer Kind.) The Other, to Excite those, who Seriously Mourn in Secret, to do better, than what he has here Endeavored, and Performed as he could. Now if in Modesty any Judge they can not do it better, such are desired to take this in good Part, and,

joyning

joyning their Tears with his, to make Use of what help this Poor Piece may afford, towards a Distincter Humiliation, and a Deeper Measure of Contrition, than perhaps they would otherwise Conceive.

But if any are Offended, as if the Author had made our Confessions and so our Shame too open, those are to know, 'tis Sin that is our Shame,

and

and not our Confessing it. Such a Confessing as this, is one Way to Amend us; and Amending and Confessing the only Way to find Mercy. Which God grant, and then let who will be Offended.

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A Fast day's Work.

I Have searched and tryed *my own ways*, and have turned unto thee with all my heart, O Lord, thou knowest it.

I acknowledg I have contributed very highly,

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OR, A

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I Have searched and tryed *my own ways*, and have turned unto thee with all my heart, O Lord, thou knoweſt it.

I acknowledg I have contributed very highly,

by my private guilt, to fill up the measure of the publick Sin; but thou hast graciously touched my heart with a sense of my share therein, and I *have mourned*, and, by thy grace, will *go mourning in secret* for it to my grave.

THO I understand not all my Errors, yet thou knowest my Foolishness, and my Sins are not hid from thee.

LET not them, that wait on thee, O Lord God of Hosts, be ashamed for my sake: let not them, that

that seek thee, be confounded for my sake, O God of *Israel*.

AND now, let not my Lord be angry, nor reckon his Servant amongst the Proud and Pharisaical Men, if I turn mine eyes to search into the *Sins of the Nation*, and even of *Thine Inheritance* amongst us; And inasmuch as thou seemest to be stretching forth thine hand against the Vine, which thou thy self hast planted, O Lord accept thy Servant, while in thy fear he endea-

vours to enquire into, and together mourn over, what may be conceived to be the provocations that move thee against her.

I am very far, O God, from exempting my self, or pretending to have been guiltless, as to many of these wickednesses which I shall enumerate: But as I have been Partner with, and occasion to, others to Sin, so give me leave thus to provoke others at least all of the same Communion with my self to joyn in Repentance with me.

I

I will judge here the same Judgment, which I use towards my self: I will censure and bewail, not only what is *Notorious*, but what is *Suspicious* and carries with it Appearance of Evil: and do thou O Lord be merciful unto our Sin for it is great.

The Sins of Sodom.

BEHOLD this was the Iniquity of *Sodom*, Pride, Fulness of Bread, and abundance of Idleness, was in her and her

Daughters, neither did she strengthen the hands of the Poor and Needy: And have not *these Nations* committed like abominable things, and justified her and her Daughters?

WHERE is there, O God, a Country throughout the known World, in which thou hast more abundantly provided for all ranks and degrees of Men, all things appertaining to Life and Godliness? and where is there any People that have more generally grown

grown wanton against thee the Donor of all?

Pride in Apparrel.

WHAT kind of *Pride* is not notorious amongst us? In that of *Luxurious Apparrel* have we not outdone *Sodom* her self? How many expend more in Clothes and Garniture in one year, than they bestow in Alms-deeds in seven, nay perhaps in their whole Lives? We may daily see some single Persons purchasing a Fantastic sort

of Nets or Cobwebs, (for they cannot be called Cloths,) through which they may be seen a great part naked, at far greater Sums than would suffice wholesomely to clothe, or cover the nakedness of some Poor, Industrious Families? Thus has the *Vainest* sort of *Pride supplanted* the *greatest* of all *Christian Virtues* (thy darling, O Lord, and Image) *Charity*.

AND these Practices might be esteemed more tolerable, were people guilty

guilty thereof only in the years of folly, or were the vain and giddy Multitude the only offenders herein? or were they to be found only in such Persons, to whom for distinction sake some thing of Pomp may be allowed? But O Lord the *Plague* is *Epidemical*, and the several ranks and degrees of People among us are even confounded, & ordinarily not to be known one from another, by this means.

YET amongst all, none are more inexcusable ei-

ther before thee or before the World, than such Persons of the Order peculiar to thee, who are guilty herein. To see these every day go clad in rich and choicest Silks, whom for their own and the Peoples Sins it might become rather to be clothed in Sack-cloath; to see Families, that ought to be, from the eldest to the least, Patterns of Modesty, Humility, and Self-denial, maintained in the Pomps and Vani-

ties

ties of this wicked World, living in all the Gawdry, Superfluity and Height almost that they can invent, and that upon those very Revenues, which were Originally designed for Services of Charity and Piety, O God, what shall we say? Shall not thou take Vengeance on a Race of such unjust Stewards?

In Contempt of God and his Judgments.

And if *contempt of thee*, and *thy Judgments*, be a part

part of Pride, as in all likelihood it was a part of *Sodoms* (for that righteous man *Lot* dwelling amongst them and hearing and seeing their unlawful Deeds rebuked them, as we read, probably was a Preacher of Righteousness amongst them, and so denounced thy Judgments against them) how full has the whole Land and Nation, and even the Church and Church-men, now a long time been hereof. How often as our Mountain shaken? What Earth-

Earthquakes have we many times had, and what menaces of more? Yet how few have laid all this to heart, or taken up of their Extravagancy, to break off their Sins by Righteousness, and their Iniquities by shewing Mercy to the Poor, if this might be a lengthning of our Common Tranquility?

Of Advantages and Mercies too.

WE have scorned various *means of Tranquility*, *Union*

Union and *Settlement*, by thy Providence presented to us; any of which whether we may ever see again thou O God only knowest; such *Judgments*, and indeed such *Blessings* too, has this Age and these Nations both seen and felt as most People in the World have been Strangers to, and yet how little better are we by either.

Incorrigibleness.

Thy Judgments have not humbled us for the main: And thy Mercies have only lifted us up in our own conceit, as if we only were the People, and thy Church on Earth were to stand or fall in us.

Pride even in Spirituals.

This, O Lord, is a kind of Pride most rife amongst us, which even *Sodom* her self had not:

for if those mighty works which have been so long preached, and are professed to be believed amongst us, had been done in *Sodom*, she would have repented; but instead of repenting thereupon, the *Nation* generally has only grown *Proud* of the very *means of repentance*. We have indeed through the plenty of thy Word been exalted up to Heaven, and been enriched with several Gifts of thy Spirit, but how has Knowledg puffed up instead of edi-

fying

fying to Godliness! What we justly reprehend in others, we are guilty of our selves, valuing our selves upon our Church, crying out as the Hypocrites of old, the Temple of the Lord, the Temple of the Lord, as if the Excellency or Purity of our Churches Constitution and Doctrine could save us hereafter, or secure us here, without the Purity of our Lives. Oh! good God! what an unnatural Fruit of thy Gospel is this?

Riot

Riot and Luxury.

THOU hast otherwise, O most bountiful God, fed us, and that with plenty of the choicest outward goods, and with these we have only otherwise waxen fat and kicked against thee. What is the effect of our Plenty, but most excessive *Luxury* and *Riot*? Even almost to the moving the ancient bounds of Virtue and Vice in this respect. That, which is with us reputed Temperance

pearance at present, would have been some Ages ago, and perhaps in some Countries would be still adjudged Gluttony and Drunkenness. We oppress our Tables first, and then our selves: Few meals with us, which are not Feasts; and in those which are profestedly Feasts, how seldom do the generality of People, put an End to them, till they have by Drinking raised in themselves a false kind of thirst, and then downright added Drunkenness

to

to their Thirst. These things, O Lord, thou hast long seen and kept Silence.

Delicateness and Epicurism.

NOR do we *Offend* more in Quantity than in *Quality*: That which of old would have made a Meal for a Prince, will scarce now go down with a Mechanic; much less with many of us, who ought to be Examples to the World of the greatest Abstinence, Mortification

tification and all Virtuous Severities to the Body. Yea, as if bridling the Appetite were one of the most dishonorable qualities; how much the greater number of Persons of liberal Education, of Fortunes amongst us, look upon it as one of the bravest and most gentlemanlike Accomplishments to understand Eating, or to be a good Cook? Alas! that what is the Necessity, and indeed one of the greatest slaveries of Life, to provide for and

serve

ſerve the Belly ſhould now be grown the End, and with too many the Reward both of living and of all their Labors under the Sun. Thus O Lord inſtead of bringing forth the Chriſtian Fruits of our Plenty; abounding in good Works, we are become Enemies to the Croſs of Chriſt; Our God is our Belly, Our Glory is our ſhame, we mind even the worſt of earthly things; and therefore how juſtly (and 'tis thy mercy if not moſt ſpeedi-

(ly

ly) may our End be Destruction; For how lowdly do these our Sins cry for it?

Idleness.

BUT we have more of our Elder Sister *Sodom*: Indeed scarce is there any kind of Sensuality assignable which may not be observed in the generality of most sorts of Men, and particularly many of Us even *Labour under Idleness*: How great is the multitude of those that dwell

at

at ease, and rather suffer their Days to pass over them, than live; being every way unprofitable. Nay to that height of Allowance of themselves herein are the most Men grown; that they look upon Sloth, and a general lazy Unconcernment, as a Felicity and special Blessedness above others, Indulged them by God, rather than any Sin: yea they esteem it a kind of Curse and Misery of Life, for Men to have Employments, or Work to do; At least whether

they esteem it so or no, yet how many thousands are there throughout the three Nations, whose whole life it is to sit down to Eat and Drink and rise up to play. And a pitch of leisure, with accommodations for some such Circle of Sensuality as this, most People who can hope to attain it, seem to make the end at which all their endeavours aim. So that it is most plain, besides the vast number every where that are Idle, more would be so, did their Circum-

stances permit them; and the diligence of the Generality that are any wise industrious, is more due to the State of their Fortunes, than to any Virtuous Mind. O Lord it must be confest, what betwixt the Multitudes of them that are idle, and of them that affect it, there are far the fewest amongst us who live to any laudable purpose,

Formation, &c.

HENCE All that *Wheredom*,

Whoredom, Fornication, Adultery, Incest and other *horrid Impurities*, some not to be named, which are daily, if not hourly committed in these Kingdoms. Men will not find themselves honest business, and then it must needs come to pass that the Devil and their own Lusts must employ them. Thus O Lord is this good Land polluted before thee, according to the Abominations wrought by the vilest of the Heathen Nations.

AND to compleat the Sins of *Sodom*, in such carnal and sensual Life while Men wallow, How *Lamb* do they *Mistake* the *Affliction* of *Joseph*? Where are true Christian bowels and freehearted compassion to be found? Some Acts of Liberality now and then may perhaps be observed where Mens humor byass, or Affections incline them; But as to a genuine, large and unconfined Charity, purely

purely in God, and for God, how great strangers are the Christian World hereto! Were a quarter of what we expend on our Lusts and Vanities, discreetly, with a single Eye or without any other respect than succouring those whose Miseries Gods Providence offers to us, as objects of our Charity, bestowed in Alms, what a treasure of good works would most of us have laid up in Heaven. But alas! by our practice it would seem we think

all is little enough for our selves, wherewith to feed deliciously every day, and to clothe our selves with soft Raiment; and that we and ours may live in Pleasure, jollily and at ease; while Widows and Orphans, in Want and Tears silently starve in corners, and other helpless People would rejoyce to be fed with what some Persons curious Dogs perhaps will not touch. O Lord shalt not thou Visit on such an unnatural and relentless sort of Christi-

ans as these? And what shall we do, what shall we say, to thee, or to Men, in the day of our Visitation?

WE have besides these many other dreadful Sins in that day to rise up in Judgment against us, and to add to the bitterness of the vials of thy Wrath.

Publick Discontents, both with God and the Government.

OUR *Perpetual uncontentedness* with *every* (even

the *Best* condition thou hast put us into. Our *Murmurings and Repinings* continued under all our peace, plenty and the most gracious series of thy Providences.

Ingratitude.

OUR *Distrusts, Jealousies and Fears*; The *Publick Calumnies*, Aspersions and Forgeries; all amounting to the highest Ingratitude both to *thee* and *thy Vicegerents*, and to an unsatisfiable, ungovernable Temper,

penury joint against us these have been some of the Sins of a *demurer* and seemingly *Soberer sort* of Men amongst us.

Atheism, Blasphemy, &c.

THERE is a more *Boisterous Generation* scattered through the whole three Nations, *Sons of Violence*, to whom nothing is sacred, who boggle at no attempts either against God or Man, *denying* their *Maker*, and *Scoffing* at their

very Lord that thought them. But these may not be stiled Christians. However their Impiety in a Christian Kingdom cannot but be matter of crying and publick Guilt.

Main Question.

COULD it almost be imagined, much less believed, did we not daily see and hear it, that People who call themselves Christians should not only *Trifle* and *play* with, on every trifle, but, in all

all their extravagant Humors and Furies, *Profane* the most *Sacred Name* of their *God and Saviour*?

Common Cursing.

THAT such Persons who profess to believe an Heaven and an Hell to come, should, as ordinarily as they speak, call upon God to *Damn themselves or others*. Yet not only this, O Lord, is hourly done, against all Obligations of Religion, nay of common Civility,

Civility, but much worse.

False Swearing.

OH! the dreadful Guilt of numberless *Mercenary, Malicious, and even Religious Perjuries*, that these Nations labour under! How many by common Swearing have defaced in their hearts all the Reverence they once had for an Oath: So that they both can and do at an easy rate Swear any thing.

Sub-

Subornation.

OTHERS being desperately bent on revenge, faction, ambition or other self-will, have made Shipwrack of truth and Conscience themselves, and drawn in Assistants, either for filthy Lucre sake, or by taking advantage of a precarious Zeal they perceived in some, to Swear what the Grand *Achitophels* had invented, and by wily Arts imposed on the credulous Multitude

tude. How dismal the effects hereof have been, and when they may end, thou O Lord only knowest.

Murder & Duelling.

BY Swearing and Lying and *Killing* they break out and *Blood toucheth Blood*; Blood unjustly shed under a pretence of Justice, meets that daily spilt in furious *Heats* and *impious Duels*, and both cry to Heaven for Vengeance. Ah! Lord shall not the Land

mourn

mourn for these things.

Perjuries in Promissory Oaths.

THERE is also to be lamented amongst us the violation of another sort of Oaths, which may more justly be styled *Religious*, than those of misled Zealots, as being *Framed into the Polity of our Church*. How heedlessly these are many times taken, how slightly afterwards esteemed, how little observed both by some of the Clergy, and

and Multitudes of the People, ſtand all written in thy book O Lord.

Rebellious Perjuries.

A Further branch of Perjury there is, which in the *Late Rebellious Days* involved a great Part of the three Nations, over and over. Some popular wicked Men, Sons of Belial, contrary to the Oath of the Lord upon them, roſe up againſt the Lords anointed, drew in (againſt their Allegiance alſo

also) many, many thousands of the people into that *Rebellion and bloody War*; And when through thy just Judgment upon the three Kingdoms for former Sins, those Perjured Rebellious Men had very far prevailed, and imbrued their hands not only in the common Blood of their fellow Subjects, but also in the sacred Blood of their Sovereign, and driven all the Royal Family into Foreign Parts, the daily practice was *making*

and

and *taking new Oaths*, and *imposing* them upon the People, and then both *breaking them* themselves and compelling others to break them.

O God how many *Rebellious Oaths* were there framed contrary to that one rightful Oath of Allegiance, every of which later Oaths were direct and solemn Perjury!

The dreadful Effects of that Rebellion and those Perjuries we now see! and we have all reason to fear, the Guilt of

of them will not ceaſe operating to further Vengeance upon the Nations, for that there are ſtill left therein Men of like wicked Principles.

BUT, O God, when thou makeſt Inquiſition for Blood, ſhut not up the innocent with the guilty. The *Eſtabliſht Church*, thou knoweſt, all along *abhorred and withſtood* unanimouſly as one Man, thoſe Falſe Treaſonable and Bloody Practiſes, and *choſe* the *utmoſt Sufferings* rather than

than joyn therein, or in the least comply therewith.

NOTWITHSTANDING we acknowledg the multitude of the Offenders was so great, that both the Rebellion and the Perjuries may effect the whole Body of the Nations. For if thou wilt by no means hold them guiltless, who take thy Name in vain, what may we all expect, if not on this, yet on other Accounts.

Hypo-

Hypocrisie and formality in Divine worship.

O Lord our very publike and most *Solemn Prayers* are too often by most of us (it is to be feared always by some) but a more *demure taking thy Name in vain.* We present our selves at, and sometimes mutter over certain excellent Prayers, but without attention of heart to them, or perhaps (which we condemn in others) many of us without due Understanding

derstanding of them, or even general Intention of what the Words import. In a small Congregation met together to call upon thee, how many hearts are in common Custom left at home? How few careful or zealous to worship thee in Spirit and in Truth (with their Souls and all that is within them) or to study approving themselves what they ask to be made. Oh! the abominable *Hypocrisie* or *Formality* of our *solemn Assemblies*, and

and that with *all Sorts* and *Parties* of profeſſed Chriſtians amongſt us.

Decay of Love, and Holy Zeal.

WE have both herein and in other points much *fallen from our firſt Love*. When thou didſt of late years reſtore our Church and all the ſacred Offices of thy Worſhip unto that decent, mature and godly Order, as in former Times, how were our Souls filled with gladneſs, warmth, and all holy affections!

affections! How did we daily pour out our hearts before thee, not without the tears of Joy and Love.

HOW welcome to us was thy Day, or any Festival of the Church, when we might go with the Multitude to the House of God, with the Voice of Praise and Thanksgivings, with a multitude that kept Holy-day! were not we glad in good earnest, and did not our Hearts burn within us, when they said let us go up

to

to the House of God? Did not we look upon those as Days of good things to us? And were we not then careful to treasure up and improve in secret the knowledg, fervor and holy purposes, which had been wrought in us in the publick Assemblies. But now is not our Zeal remitted, the greatest part even of *this Day* it self *idly*, or *worldly*, if not *luxuriously* and *profanely misspent*, by the generality of us? Our *Holy-days* almost con-

ſtantly unhallowed, and become the vaineſt looſeſt and moſt licentious Part of our time.

Diſpending Holy-days.

WHEN by thy good hand upon us we are brought before thee and engaged in thy Services how *weariſome a thing* is thy *Worſhip* and all theſe the *publick Seaſons* thereof to moſt of us? Do we not many a time ſay in our hearts, when will the Feaſt be over, that we may ſell and buy,

buy, and this the Lords day that we may seek our own Pleasures or do our own Works? Or rather do we not by an ungodly impatience of Holiness or private Duties fall off to them? Shall not the Land tremble for this, and every one mourn that dwelleth therein? Shall not this turn our Feasts into howling, and all our Songs into Lamentation, and bring Sack-cloth upon our Loins and baldness on every Head?

Abuse of Gods Name.

HAVE we treated thee with more reverence in our words then in our prayers? Alas! not at all. How ordinary is it, for many (reputedly grave and wise Men (whose examples as well as parts, should instruct others) in their common Discourse to *apply* most weighty passages of Holy Scripture for *matter of mirth or jest*; and whilst a more *airy* sort of Men, that affect what we mis-

cal

cal wit (who yet would take it very ill to be thought otherwise than good Christians) daily turn any parts they fall upon into downright *Ridicule and Drollery*.

unprofitableness.

THE best of us all whether by the private or publick enjoyment of it, have not answered our Spiritual Plenty, nor brought forth Fruits becoming the Gospel. So far are we from adorning it. Woe unto us! Our

Leaness, Our Leaness! How unprofitable have we been! How far either from *Solid Christian Knowledges* or *Radicated and Confirmed Holiness*, are the generality of our professors!

All Fruits.

AND Lord how great is the multitude of those who *instead of Grapes have brought forth wild Grapes*, self-conceit perverse opinions, contentions, divisions uncharitableness and even a satiety

satiety and contempt of thy Word. Is it not just therefore that thou now send a Famine in the Land? Not a Famine of Bread, or a Thirst for Water, but of hearing the Word of the Lord.

Slighting the Liberty of Publick worship.

THOU hast been Gracious unto us providing all abroad in City and in Country that Men might Worship thee, not only in Places made con-

venient, but consecrated for that purpose, in Glory and in Beauty. But how *little* we have *valued* the *freedom of thy Courts*, or the Advantages of so many Houses of God in the Land? How diligent were thy Ancient Servants to Travel by night, or prevent the dawning Day that they might Assemble together for thy Worship in any Corners or Caves, which might afford them safety? And when they came to have free Oratories, no sooner was the

the hour of Prayer at hand, but the Pavements were covered with the Prostrate Bodies of the Devout Multitude. Yet notwithstanding all the Invitations and Encouragements we have had, and especially, that we our selves have experimentally found thou hast formerly many and many a time met us in the Places where thou hast recorded thy Name, and abundantly Blessed us even in heavenly things *how slight* have we often made, and do many of

Contempt of the Clergy.

WHEREAS in the days of primitive and genuine Christianity, the very feet of them that brought glad tidings, that Preached the Gospel of Peace, were precious; with us now a days, the *Commonalty*, as good as throw dirt in the Face, of their most Industrious Learned and Godly Pastors, too often *contemning them for their very Office-sake*, and magnifying

ing and exposing any Infirmity they can espy in, or hear of them, though merely humane, and such for which themselves are much more obnoxious. How many will not do so much upon the intreaty, importunity, nay upon the discreetest and most conscientious injunctions of a Priest, or even of a Bishop, as they would do at the Teaching of one of their own Party. No where do Ministers, as such, impose fewer Commands of their own upon

upon the People, than do our Regular Clergy, and no where commonly do they receive less Obedience, or Reverence. So far has Faction prevailed against this Holy Order, instituted and by thee, O Blessed Jesus, given, as one of the greatest Gifts unto Men. Might not therefore justly for these and like Crimes & Irreverences, our Candlestick be removed, our Place be given to others, and our Feathers shrink into Coarse

These

These Sins Aggravated.

WE *Cannot plead Ignorance* herein, either that these Manners are Sins, or that these Sins deserve this Punishment; or that this has been thy dealing with other such Luke-warm and Irreverend Generations as we. We have been *Often warned* hereof, all *Obligations* have been *press upon us*; We have *Laws of thine*, and *Laws of our own*, against these

and

and such like other negligences and disorders; but as if neither the one nor the other were sacred, both are cast behind our back. How shall we be able to answer, either before thee, O God, or before men, that in matters of greatest Moment we are so little observant even of our own Laws.

Others of the Clergy guilty in Divisions.

AND herein are not many of them *first and chief in the Transgressions* some of whose Predecessors were Authors, who themselves (by their Faith over and over given to the Church) are bound to be *Religious Observers*, and who if they be not the first Observers of these Laws, it is not probable, scarce possible, that their People

ple should be so? O Lord thou art righteous, but we have transgressed; Our Priests and our People, have done very wickedly,

As to the Daily Office.

NOT a day ought to pass, on which every Person of Holy Order ought not either *Publickly, or Privately to Perform*, or else be present *at the Morning and Evening Office*. And at least on *Wednesdays* and *Fridays*

days as well as *Sundays*, that excellent and most comprehensive Supplication, the *Litany* to be offered up unto thee. The neglect hereof is comparatively general, and 'tis thy Mercy, O God, that it has not been yet fatal.

Negligent or ill-contrived Preaching.

HOW many *Sermons* are *Negligently*, *Fantastically* or *Peevishly Penn'd*, as unconcernedly and only for *Custom-sake Preached*,

ed, Conscience seeming never so much as aim'd at in them and worse attended to by the Hearers? In several Places too often, even in Season, Observed, so far are many from being instant out of Season. These things, O God, neither thy Laws, nor our own Church's Laws tolerate.

Neglect of Catechizing.

THAT ancient and humble, but most useful and truly necessary, kind

kind of Preaching Catechising, however over and over again injoyned by our Church, is now through an unhappy Conspiracy of too much Fiercness, or Presumption of Knowledge; between both Priests and People, either totally neglected, or so superficially done; that it is many times rather matter of sport to the People, and so of reproach to the Church than a Service to Religion. How many Excellent Sermons are daily lost to many

many thousands of People throughout these Kingdoms for want of the peoples having been in a true Way of Catechising, instructed in the Principles of the Doctrin of Christ? O Lord, our Neglect herein we can never answer to thee, nor to thy Church, nor even to our own Consciences, when we consider thereof.

Of

Of Conferring with Recusants.

THERE is yet another familiar, but more private sort of preaching, which though injoyned by the Church is most unhappily in very many places grown into desuetude, *Conferring* at home *with Recusants*, that is truly with all such, who stand out against the Communion of our Church, and come not to partake of the benefit of her publick Offices.

Offices. Of these indeed there are several sorts, but many undoubtedly of all sorts might be reclaimed by the Humble, Amicable, Prudent and Conscientious Counsels, Conference and Exhortations of the Respective Ministers, to whose charge they are committed. Whereas by reason of the Non-observation of this wholesome constitution, it is plain that many of our Shismatics, or Dissenters, are due to our own Negligence, for not endeavouring according

according to our Duty to reduce them. And may'st not thou, O most righteous Judge of all the World, one Day charge it upon the Shepherds of thy people, *That they have made them to Err, while they have Suffered them to do so, without taking Care to seek, and bring them to thy Fold?*

Neg-

Neglect of Private Admitting the Poor.

THE ancient Embaſſadors and Stewards of thy Myſteries went up and down teſtifying Repentance towards God, and Faith towards *Jeſus Chriſt* unto all ſorts, not only publicly, but from houſe to houſe. And certainly neither is the Obligation leſs upon their Succeſſors, nor does the Temper of the preſent Age require leſs

Pains for the Service of Mens Souls: Nor can it be forgotten that our Faithful Mother the Church in the very Form of Ordination expresly engages all Priests *to seek for the Sheep of Christ dispersed abroad.* But besides this, our own Experience shews us daily that even those who present themselves as to outward Appearance orderly and in constancy to the Publick Ministry, have notwithstanding no small need of *Private Pastoral Admonition.* This whether

whether Love of Ease, or Fear of Displeasing, or a false Named Modesty (in truth perhaps want of Courage or of sufficient Breeding) or whether any like Cause unhappily restrain, nothing can excuse the Neglect of. But thou O Lord be merciful to the Frailties of thy Servants, succour their Weakness, redress any Insufficiencies, Multiply, encourage, awaken and quicken the Labourers, and together bless their Labors

Want of Conscientious Dealing with the Sick.

EVEN in that which is often the last, but in all Likelyhood is apt to be the most successful Service to the Souls of Men, *Visiting the Sick*, what is commonly done is rather *Formality* and *Custom*, than discreet and conscientious plain Dealing. A Sick Bed for the most Part brings down the haughty, heedless or sturdy Spirits, as

well as the high looks of Men; and this is a Season when thou, Lord, usest to seal Instruction to the Ear: which that it might be done suitably to every Person's condition, and so effectually to their spiritual needs, our Church most wisely has rather given general directions to the Clergy for their Conduct in this Office, than precisely ty'd them up to any strict Form of Exhortation.

OF what *Excellent Use* would the *due discharge* of these *Private*

Services be, and how much for the Furtherance of Hearty Christianity? And how little Reason would a certain sort of Adversaries have to object unto our Church the want of Auricular Confession, were secret Pains taken as it ought (and blessed be thy name O Lord it is in some Places taken) in these Particulars.

Neglect

Neglect of Strict Converſation in the Clergy.

BUT it is to be confeſs'd and together lamented that too many there are of *looſer* and more *ſlighty Managers* in their Charges; who ſeem to have *forgotten* that *certain Places are not permitted them to reſort to, or ſtay in, but for their honeſt neceſſities, nor are they to ſpend their time* in thoſe *Divertiſments* or *Employments*,

which are allowed, and not unfuitable, to Perſons of other Quality. Thou O Lord haſt ſeparated to thy ſelf the Clergy, as more peculiarly, the Lot of thine Inheritance; and they themſelves by entring into Holy Orders profeſſed to ſeparate themſelves to thee. They have therefore in this their Ordination renounced thoſe Liberties, which before they might lawfully have taken. And even in theſe particulars ſuch, who look back, are

ar not fit for the Kingdom of Heaven.

Degeneracy and Back-Sliding.

Self, O God, how happy were we if looking Back were all our guilt: *A Spirit of Degeneracy and Back-sliding* has generally possessed the Nation, no Orders of Men excepted,

Scorn of Secret Fasting and Prayer.

THOSE very *Means* by which we might *recover our Selves*, and *propitiate* thee our *Offended God* are grown into a strange *Disuse*, if not some degree of *Scorn* amongst us: For Men to set a part Days *to Fast and Pray* or humble their Souls *in secret* before God, though they do it without Affectation and in Sincerity of their Hearts, yet except they can

can be so happy as ever to keep all from the Knowledge of others, is but to expose themselves to reproach, and to render themselves reputed or suspected *Precisians*, Fanatics, Malecontents, or Persons of some such Character.

Scandalous Neglect of Church-Fasts.

AND on the other Side to observe the *Vigils, Fasts and Days of Abstinence* prescribed by our Church, is looked upon

upon, by a contrary Sort, as Superstitious and a Tendency to fall off to another Church. Yet indeed, O Lord, we can never excuse this *Declension of Devotion*, in the *Notorious and Scandalous Neglect of the regular Fasts*, amongst us.

THE very *Notice* hereof, however injoyned publickly to be given, as the Days are at hand, as well as the *Observation* of them, has been *neglected* so long, and so generally, that the *Institution* it self is with the

Multitude

Multitude grown into *Contempt*: So far has the Poyson of the late Innovating Factions prevailed, and still Operates, that Mortification will now adays scarce be looked upon as a Christian Duty, but rather all appointed Orders, tending thereto, are cryed out upon as Monkery, Will-worship, and bodily Exercise, profiting nothing. And in this Licentious Stream Men otherwise regular have been and daily are hurried along to the violating and affronting

fronting that very Reformation which they themselves from their Hearts approve and magnify.

Conformists other unexcuseable Nonconformity.

O Lord how frequently upon due Examination do we find our selves self-condemned, and offending against what we cannot but in Conscience allow, and haply have solemnly engaged to observe.

THE

THE very practising of our own Laws would answer most of the exceptions that Men have against us: and we are wanting to our selves in our own Vindication against our Adversaries, by nothing more, than in *not keeping close to our own Rubrics and Canons.*

THY Judgments O Lord are a great Depth, and for what Reasons thy hand seems now stretched forth against us, or on what Order of Men the Stroke may

may chiefly fall, thou only knowest.

Puzling Variety of Sin.

OUR Crimes are so *various*, so *grievous in* their own Nature and every way *so aggravated* that we know not on which to fix as most provoking thee; Good God, open our Eyes fully to see them, and our Hearts to consider and mourn over them all.

In

In manners only a Nominal Reformation.

WE are indeed, O Lord Jesus, as were thy Ancient Saints, called by thy Name, *Christians*, and as sensible of the Corruptions which are in the Christian World, we have long professed a *Reformation* according to the Pure and Ancient Rule: but have we not mostly contented our selves with the meer *empty Names* of *Christians* and *Reformed*,

Reformed, living rather *Libertines* than Reformed Christians, and being as dissolute in our Manners, as any of those, from whom in other things we have Reformed.

THERE are really in the Model of our Reformation many Excellent Laws, which might Purge our Church, or put a Check to the publick Looseness: And particularly, those of restraining Promiscuous Communicating, by requiring the *Names* of

of Communicants the day before, Admonishing all Open and Notorious Evil Livers that they presume not to come to the Lords Table, till they have openly declared themselves to have truly repented and amended their former naughty Lives, that the Congregation may be satisfied; And, after such repelling any, giving an Account of the same to the Ordinary that he may proceed against such Offenders according to the Canons; But how few of our Clergy have observed these good Laws? Pro-

Profanation of the Lords Supper, by Promiscuous Admissions.

HAS not thy Table, O Blessed Jesus, been set open to the Profanest Comers, and those who have been scarce fresh from the former Nights Riot and Excesses, been as freely permitted to Feed there, as such who have been truly Hungry by several former Days and Nights Devout Fasting, and Humiliations

miliations of Soul and Body? Insomuch that by the very Partakers of thy Flesh and Blood thou hast in the very instant been Crucified afresh, thy Blood made an unholy thing, and thy Self put to open Shame.

AND as if it had not been enough that too many of the Clergy voluntarily Admitted, and of the Laity, on their own accord Committed, this Unchristian Pro-

Profanation, more of both Sorts were one while after a sort constrained thereto; while thy *Holy Supper* was rather made a *Politic Test* then used as a Religious Institution; and if some Men, of no Religion, would but do Violence to what was most Sacred in the best Religion in the World, they were for so doing to be trusted. By this means Hypocrisie was added to Prophaness, and even Treachery it self after a Sort hallowed before hand.

O Good God! Betwixt what has been done voluntarily, and by constraint, in what an Abyss of Guilt is our Poor Church Involved as to this Particular?

So long a Defect in Discipline our fault

WE have indeed long complained of a further great *Defect in Point of Discipline* (however crept into the Church long before the Reformation) and our Reformers

mers themselves lamented this, as one of the Necessitated Imperfections of the Reformation; and seem then to have imputed it to the Iniquity of the Times, that the *Old Godly Discipline could not be restored.* But, good Lord! Where has this Iniquity, which has made the Revocation of good Old Laws impossible, rested now near an hundred and forty Years in our Reformed Church? Can it be said, that all our Princes, and Nobles have been all this while

so

so bent on their Vices, that they were irreclaimable, or imperswasible to the means of Amendment, in the Commonalty at least if not in themselves? Thou who art the God of Order and not of Confusion hast not indeed left that Power in thy Church, that any Subject should Excommunicate his Prince; and there is also an Honour, though no such Exemption due to Nobles, and those in Authority. But may not therefore at least the

Angels of the Church, in convenient Times and Places, deal faithfully and roundly even with the one and the other? And might not by this means some Redress in so long a time have been Effected? We have truly seen the Church sometimes Embroiled, sometime Oppress. But has not such her uneasy Estate been in all likelyhood the just punishment of our not Improving her Peace, to restore those things which were wanting. If we will be

plain

plain, honest and ingenuous in the Master, hath not our General Lukewarmness, Remissness or Meanness of Spirit, or else desires to please, or fear of being out of Favour, or Study to get or hold Preferments, or our own Private Faults, or some like Peccant Dishonourable Qualities (even in the Body of the dignified Clergy) betrayed all to such Silence and base Facility, that the Iniquity of the Times, through want of Discipline has grown and got

ground upon the Church, and is ſtill like to do ſo? Though therefore it was not the Fault of our Reformers, that in this behalf they did no more, yet it is ours, that we have ſtood whereas they left off. And for this reaſon, O Lord amongſt others may thine hand be juſtly ſtretched out againſt us, and againſt the very Shepherds of the Flock.

Effects

Effects hereof: Loosness in some of the Clergy.

FOR how dismal have been the Effects of this fall (or not observance) of Discipline with us, amongst all Orders of Men? The *Clergy* have too many of them *Espoused* the very *Vices of the Laity*, and it has been like People, like Priest.

Schism in very many, Backsliding in others.

WHILE Debauched and Profligate Persons have had equal Privileges, at least equally Free Access to the most Sacred Ordinances and Offices, with the most self-denying and strictest Members, some, being Impatient thereof, through Abhorrence of their lewdness, have with more colour of Justice than were to be wished broken

broken off from our Communion and *divided* from us; and others who had very much Escaped the Corruption of the World have *returned to their former vain Conversation*, or excess of Riot.

Reproach to our Church.

AND by means of the withdrawing of the one Sort, and a general Connivance at the other, the *Establisht Church* hath been and is *filled* with

such who are a *shame* to the *Common Christianity*. Which kind of People though perhaps they are not more numerous with us, than with our Inveterate Neighbors abroad, yet are a greater Reproach to us, because we pretend to the Title of Reformed. Thus O Lord thy holy Name, and the Profession of thy *Holy Gospel* is *Blasphemed* in the World for our Sakes, and Men *Prejudiced*, not only against the *Purity of our Faith* and *Doctrine*, but even against

gainst the *Common Christianity* it self.

Prejudice against the Common Christianity.

FOR can there a *juster Scandal* lye against Christianity than this, that the best Reformed Christian Church in the World *Equally Embraceth* (as to Practice and Effect of Discipline) in her Communion the *Lewdest* and the *Justest Professors* of Religion?

Neglect of Discipline in Force.

BUT whilewe complain the ancient Discipline cannot take Place, do we truly and effectually put in Execution such Discipline or *Laws of Penance* as at Present are with us in force? Are all such Fornicators, Adulterers, and like lewd Persons, which can be Legally detected and convicted, first Publicly Charged home with the Heinousness of their Crimes,

Crimes, and the Scandal they have given thereby, and after upon due Proofs and Evidences of their Contrition, brought Publickly, in due Penitential Form, to confess their Sin, and profess their Repentance, to beg the Prayers of the Church to God for their Forgiveness, and Implore Reconciliation to the Church, and Restitution unto their former State of Communion? May not this, even as things now stand, be done? At the least, with the

common Sorts of Offenders? Nay ought it not to be done, and that by Laws now in Force? And if it were done, would Crimes of this nature be commonly Practised and Lived in, in the Face of the Sun as now they are?

WHETHER almost a general *Spirit of Slumber* hath invaded as well those who are to *Promote*, as these who are to *Execute Laws*, or what Practice has succeeded in the Room of this, which is our Legal Form of Discipline in Scanda-

lous

lous Cases, thou, O God, knowest, and altogether meteſt out and adjuſteſt, how much of the ill Manners of the Nation, is to be Charged upon the Remiſſneſs of Eccleſiaſtical Governors. MUCH more, than what is here charged, may thine all diſcerning Eye, O Lord, to whom all things are naked and open eſpy amiſs in the Publick Adminiſtration, which may Incenſe thee and bring down thy heavy Vengeance on this Generation.

Sa-

Sacrilege.

THOU hast long been robbed, neither have the Tithes been brought into thine House. All the *Sacrilege* occasioned by such *Impropriations* or *Appropriations*, which *this Age might have Redressed*, may justly be visited upon us.

And if they who give unto the Poor, lend unto thee O Lord, certainly they who Rob the Poor defraud thee. With which *Reductive sort of*

Sacrilege

Sacrilege how is this Land over-run? Scarce a Parish, in which the Charity of the Deceased have not left some Provision for the Poor and Indigent, or some Bequest to pious Uses. Oh! the Abominable Perversions, Purloining and Substractions of such Legacies! Thus to our Covetous Closeness we add downright and multiplyed *Robbery*, of the *Living Poor*, of the *Dead Benefactors*, and of *God the Lord of all*.

WHETHER some o-

ther

ther Public Practices are not also a kind of *Virtual Sacrilege*, thou O most righteous Judge wilt one Day determin.

Unreasonable Pluralities.

WHO is Sufficient every way for one Ordinary Cure, and yet how great is the Multitude of them, whom several Benefices will scarce content. If instead of Double or Treble Emolument, Double or Treble Labor were propounded, how few

few Faculties would be Sued out? Wherefore we may justly fear all such *Pluralities*, of which there is no reason, but the possessors Love of Mammon, or Affectation of Greatness and worldly Grandeur, may highly provoke thee, both against the Principals, and those who willingly suffer them.

Non-Residencies.

SO may all the *Non-Residencies*, of which Idleness, Luxury, Vanity,

Original

Original Insufficiency or like culpable Qualities are the grounds: O Lord what excuse for these?

Appetting Curates.

OR for the ordinary, and almost necessary or inseparable Effect of these preconfessed Irregularities, *Muzzeling the Mouth of the Ox that treadeth out the Corn.* If for these, or the like Iniquities thou shouldest reduce all them, who have either committed, promoted, approved or conniv-

ed at such guilt to as small a Maintenance, as hath been Ordinarly allowed poor Curates, we could not complain of thy Severity or too Strict Justice herein, but must give Glory to thee, and acknowledge our own Guilt in having taught the World, at how low a Rate we have thought Clergy Men and their Families may be maintained.

Si-

Simony.

SHOULDEST thou O Lord Jesus, also come not with Whips, but Scorpions, to drive the *Buyers and Sellers* out of thy *Temple*, as we ought and must meet, adore, and praise thee, so we cannot but fear a greater and more guilty Member would be found amongst us than thou hadst to deal with in thy Fathers House of *Jerusalem*. For of these with us not a few have added *Mani-*

fold

fold Cheats, and *Perjury* it self to their *Sacrilege*. O God our Iniquities are encreased over our head, and our Trespass is grown up to the Heavens.

Undue Ordinations.

ARE even all of the Superiour Order in thy Church able to acquit themselves, at least of having been *Partakers of others Sins*, by *having laid hands too Suddenly on none*. Though the Youth of some be above Contempt, yet is it Notorious

torious that there has gotten in into the Church a vain Young Fry of others, raw in all Christian Knowledg, no way in their Ministry expressing any Sence of Religion upon their Hearts, nor able either Publickly or Privately to deal with Conscience; for that hereof they have had little or no Experience? How various the mischievous Effects are, which the Ordinations of these and some others like them, have had, and will have on thy

thy Church, thou O Lord only knoweſt; And as to the Guilt both of the one and the other, thou mayſt moſt juſtly viſit the whole, on ſeveral of the Chief Shepherds of the Flock.

PERHAPS beſides matter of *meer male-adminiſtration*, other Points there are relating to Eccleſiaſtical Diſcipline, which though *allowed Uſages* and *reputedly legal Practices* amongſt us, we are not able to juſtifie before thee, O Lord, according to the Rules of

of thy Holy Gospel.

THAT dreadful Sentence of *Excommunication* which in its true Nature, and according to Ancient Use is a putting Men out of the Body of Christ, and, (as far as is in the Churches Power) for the time any ly under her Sentence, a cutting off and secluding them from the Benefits of the Common Christianity, is made to *serve a thousand trifling, litigious Causes*, and *Suits* moved about the *smallest wordly Matters*;

ters; by which means, beside the *Improportionableness* of the *Punishment* to the *Original Crime*, there is this intolerable mischief befallen, that the *Reverence due* to so *Tremendous* an *Institution* is in a manner now wholly *lost*, and the *Power of the Keys* (which in the Primitive Church was dreaded next to the Immediate Hand of God) in Common Esteem become only an *insignificant Phrase*.

Ecclesiastical Courts perverted.

INDEED the very *Courts Ecclesiastic*, however in usual Speech styled *Spiritual*, are become almost totally *Secular*; and no one Cause in which *Charity* or *Reformation of Manners* is concerned, what through the neglect of inferior Church Officers, whose proper Province it is to present the State of the respective Parishes, and so through an Impossibility

possibility of getting an Account of the Disorders and Scandals which are Committed, or through Mens being more intent on their Private Gains than any Public Good, or some such base regard, there are *ten* about *little Brawls* and *Money Matters*.

IT is true the Reformation brought not things to this pass in either of these Points, but found them vastly worse than now they are: Notwithstanding

we must confess, O God, before thee that the *Present State of these Church-Courts* and the *Proceedings* therein *answer not* at all the *Pretence of Reformation*; and while we suffer them so to stand, we are in these Particulars Guilty, and *Unjust* before thee in the *Claim of being Reformed*.

Too much strictness in small Matters.

AND perhaps the *Power Spiritual* has been of late Years *exercised* in

in few Cases *more severely*, than in exacting a *rigid Observation* of all little *Rites and Ceremonies*, in urging *burdensome Oaths*, in preferring Sacrifice to Mercy, and in *punishing* (sometimes) *Conscientious* as well as *Wayward Dissenters*. Uniformity even in Ceremony is indeed desireable, but Uniformity in Holiness and good Morals was it, which a true named Reformation ought first and most zealously to have Promoted. Instead of which, by bearing hard

hard upon one anothers Consciences, we have Sown the Seeds of Uncharitableness, we have only Irritated, and made one another worse.

Severity upon good Mens Consciences.

RIGHTEOUS Art thou O Lord in all thy ways, and Holy in all thy Works. The *License of all Sorts of Divisions* is a *just* and *proper Punishment* of our *late Aversions*, at least *Want of Zeal*, and

Endea

Endeavours for *Union upon Common Christian Terms*; On one hand, *some* Men amongst us, *Popular* in the Matter of *Religion*, would not do what in their Conscience they knew to be lawful, and what indeed they ought to have done, towards the making up the Breach, which themselves or Predecessors had opened (they would not *Sacrifice* their *Popularity* to an *healing Accommodation*.) And together, on the other hand, *some of our selves*

were *stiff*, and not considering, that certain *indifferent* (yet disputable) Things which *Use* and *Law* had made themselves in *Love with*, appeared *new*, and (at the best) *suspicious* to others, too *highly resented* many *good Mens Non-compliance*, and exasperated by *some* of the *Dissenters*, used their Interest, to make the *Terms of Communion more Straight*, than it is to be wisht they had been unto *all*: Insomuch that now both our *whole Church*, and *they* are attended

(C!

O! Do thou Grant, (united) by *Common Danger*, We might have mutually strengthened one another, and now we are likely, if thou interpose not to prevent it, *both* to *fall together*.

And not only to these, but to *others*, has there been by Law *Unreasonable Severities* Practiced. Could it ever have been thought, that among Christian Men; *Religion* and *Conscience* should have been made (at least indirectly and by conse-

quence) *Capital*? We had indeed the Copy set before us; but, what calls it self a Reformation ought not perhaps to have reteined or followed it.

FOR *these Iniquities* O Lord, and for *many more* which we *cannot comprehend* mayst thou stretch forth thy hand against us, to remove us out of our Place, to take thy Vineyard from us, and to give it to those, who will Labour more in it, and bring thee the Fruits thereof in their Season. BUT

BUT we trust O God thou hast now opened to us all our Eyes, even to those of us, who before would not see.

AND if thou wilt once more spare us and give us again such an other opportunity of *Reuniting* upon Christian and Charitable Terms, as we have now more than once slipped, by thy Grace we shall all joyn, as one Man, to strengthen those things which are weak, to supply those which are wanting

wanting, to regulate those, which are disorderly; and propounding for our greatest Rule the Law of Divine Love, cordially endeavour to *purge out* of our *Practice* as well as *Constitution* whatsoever may displease thee, or *justly offend* or aggrieve one another.

AND do thou spare us, good Lord, spare us, for thy Mercy is great, as has been our Transgression. Scatter us not as we have deserved; neither let our Enemies rejoyce at our Confusion.

RA-

RATHER *pour out* upon the Nation such a *Spirit of Grace and Supplications*, as thou once promised to a like back-sliden Church; and let all the People *knowing every Man the Plague of his own Heart* be in bitterness for their own Guilt and *mourn*, both together and *every Family apart*, *and their Wives apart*, that thou our God mayst Repent of the Evil thou hast thought toward us, and return and have Mercy, and yet heal our Breaches

Breaches and Build us up.

AND because we are *partial*, both in our *Search* and in our *Judgment*; do thou *search us, O Lord, and know our Hearts, try us and know our Thoughts, and see what Wicked Ways there are in us, and lead us in the way Everlasting.*

We desire to be found on nothing of our own; Redress O God whatever Displeases thee

BY *thine own Means* and in *thine own Methods* Effect a *Perfect Reformation* of us according to *thine own Will.*

IF

IF by reason of our being hardned in our Sin, there should be no other Way found to Reform us, but that the *overflowing Scourge* must come, behold in full resignation to thy Will, in Tears and Humility we meet thee. *Correct us, O Lord, but in Judgment, not in thine Anger lest thou bring us to nothing.* And, O Father, in Judgment remember Mercy, *lest the Spirits should fail before thee, and the Souls that thou hast made.*

WE

WE know not further in our present Circumstances what to ask, but thou knowest what to give; for thou knowest what is best, what is most for thine own Glory *O Father, Glorifie thy self.*

ONLY, though we have deserved to have our *Candlestick removed* from us, yet, good God, leave not thou our Poor Remains in the Dark.

THOUGH it be fit our Adversaries should insult over us, and even Tread us under their Feet, yet it is not fit they should In-

Insult over thy Truth. That will be a kind of insulting over the God of that Truth.

DO not therefore abhor us very much O Lord; for thy Name's-sake disgrace not the Throne of thy Glory.

WHERE is thy Zeal and thy Strength, the sounding of thy Bowels and thy Mercies towards us, are they restrained? Doubtless thou art our Father; do not seem Ignorant of us, or not to acknowledge us. *Thou art our Redeemer, we are called by thy Name,*

we

we are and will be thine.

BEHOLD the Reproaches of them that have Reproached thee have fallen upon us, the Voyce of the Scornful increaseth more and more and we are exceedingly filled with the Contempt of the Proud.

YET *do we not forsake thee, nor will we Deal falsly in thy Covenant*: But as the Eyes of Servants look to the Hands of their Masters, and as the Eyes of a Maiden unto the Hand of her Mistress:

stress. So our Eyes wait upon the Lord our God, until that he have Mercy upon us.

HAVE Mercy upon us, O Lord, have Mercy upon us. Do it for thy Names-sake, and for thy Truths sake which is with us.

WHAT Time I am afraid I will trust in thee: In God will I Praise his Word: In God have I put my trust, I will not fear what flesh can do unto me.

EVERY

EVERY Day they wrest my Words; but my Refuge is in God.

AGAIN and again will I seek unto God; and unto God will I commit my Cause. I shall yet Praise him, who is the help of my Countenance and my God.

REJOYCE not against me, O mine Enemy, when I fall, I shall rise; when I sit in Darkness, the Lord shall be a Light unto me.

I will bear the Indignation of the Lord, because I have sinned against him, until he Plead my Cause, and

and Execute Judgment for me; he will bring me forth to the light, and I shall behold his Righteousness. Amen, Amen.

FINIS.